Lutheran Herald

March 12, 1957

VOLUME XLI . . . NUMBER 11

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Children of Taiwan

A Chinese refugee child cries because she is still hungry, but her bowl is empty. Below: This refugee family is seen in cramped but safe quarters in West Berlin. Our gifts through Lutheran World Action make possible the distribution of food, clothing, and medicine in distress areas.

One Gre

IT IS customary—as we give thanks to God for o blessings—for us to look backward.

We give thanks for safe conduct through the year th is past, for a bountiful harvest stored against the lo winter, and for other evidences of prosperity. We look ba with gratitude even far beyond the year that is past back across centuries to those colonizers who first ca to these shores.

We are grateful to these our forbears for the rugg perseverance with which they laid the corner stones a great civilization, and for sterling traits they built in the American character.

It is entirely appropriate that we should look backwa gratefully. We are the heirs of great riches from tim past. A vast continent has contributed to us her weal A dozen generations of men and women, from nearly eve land on earth, from many races and religious faiths, ha toiled here in one common dream: that men should free and secure and unafraid.

We are the most fortunate people on earth—among t very few fortunate peoples in a miserable world. We a easily tempted to become somewhat smug, to assume th we are greatly blessed because of our superior virtue.

In our more thoughtful moments we know that o blessings for the most part have been earned by oth than ourselves. They have been won by the toil a devotion of many generations. Th have been preserved by the valor, a the death, of millions who have go forth to battle—and not even a majo ty of them were Americans.

We Are Debtors

By the supreme dedication of ma others who fought for their hom our homes too have been kept inta We are debtors to a vast host of m and women from many lands who ha given us their sons and daughters f the terrors of war and the pursuits peace.

Most of all we are debtors to Go who gave all the riches of farm a field, of minerals and rivers, fro which our riches have been create We give thanks to Him, for He is t Giver of every good gift.

Lutheran Her

Hour of Sharing

Dr. Liston Pope
Dean of Yale Divinity School

Gratitude is always owed to the past, but most often must be paid to the future. Your gifts through Lutheran World Action will aid the hungry, homeless, and destitute overseas. The 1957 "One Great Hour of Sharing" will be observed on March 31st.

When we attempt to give thanks to our benefactors, we are often thwarted. The Pilgrims, Puritans, Cavaliers and all the others who joined in founding America live only in memory, and they cannot be thanked.

And all those whose kindnesses and help along the years have brought us as individuals to this hour—parents, teachers, friends of the long past—how can they be thanked, when so many are gone from the earthly realm?

As Heirs of Mankind

If this is true for us as individuals, how much more is it true for us as heirs of mankind. Many of our most precious gifts have come from men and women forever nameless.

For perhaps half a million years they have come and gone, these to whom we owe nearly everything, but to whom we can repay nothing. We are a part of all they have been and done, and debtors to them all, yet we cannot thank them.

But our primary obligation, after all, is not to those who have gone before. It is to those of every race and nation who travel with us and those who shall come after us. Gratitude is always owed to the past, but most often must be paid to the future.

As individuals we can show our gratitude by seeking to serve the needs of our neighbors and our neighbor's children as well as our own.

And as a nation we demonstrate our spirit of thankfulness by serving a distraught world.

America has in the past always been a nation with a frontier. First it was the geographical frontier on the West. That conquered, there rose the new frontier of industrial expansion still being explored.

Now we face our third great frontier: that of helping to raise a broken humanity from poverty, from despair into hope, from darkness into light.

Our response as a world leader thus far has been based largely on enlightened self-interest. The events of the last 30 years have shown that Communism thrives on human misery; to win the present struggle against Communism we must help other nations to become secure and prosperous.

Our Great Debt

But the Christian response to human need is rooted at a deeper level than mere self-interest. Our heart and hand go out to the suffering people of the world because we recognize in them our brethren.

They too are children of God—though so many have not heard His name. For them too did Christ die—though they may not have seen His Cross.

We say we are grateful for our heritage. But the gratitude if real must produce a disposition to settle our accounts with the future.

We honor our forbears most by extending their quest for freedom and their loyalty to faith in God into the decades that lie ahead.

This is true even of our greatest debt, our indebtedness for life itself and for hope of life redeemed and eternal—an indebtedness we can never pay to Him who is our Creator and our God. How can we thank Him for all His mercies?

What does He need, what does He lack, that we could do Him honor? If we love Him, we can only feed His sheep. Many of them are hungry, homeless, hopeless, at this hour.

In service to them—giving thanks to God himself by ministering "unto the least of these my brethren"—we find a true direction for our gratitude for the bounty with which His Divine Providence has favored us.

Lutheran Herald • **O. G. MALMIN, Editor** • **WILLIAM H. GENTZ, Associate Editor**
CARMEN MITCHELL, Managing Editor • **MELVA ROREM, Assistant Editor**

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

Taiwan—
Bastion of Freedom

Herman Bly
Supt. of the Mission

Taiwan is an enigma.

Still technically at war with the Communist government of China, Taiwan (Formosa) is bristling with arms. Military men are a large proportion of the refugees that have flooded in from the mainland of China. New armies have been trained and stand ready. Foreign military advisors are in evidence. The country is under military law.

In spite of all this, the military aspect of the country is not very evident and does not deeply affect the peaceful life of the people. They go about their daily tasks concerned with their personal and social needs as in any other country in the world. Although they still receive economic aid from America, they aim to become economically independent. According to government report, 64% of former tenant farmers have now become landowners. Since 1946 there has been a 247% increase in agricultural production, a 500% increase in electrical output and 790% increase in industrial production. Although the population has increased so that it will soon go over the ten million mark, there is more than enough food in Taiwan so that rice, fruit, sugar, and pork can be exported.

New roads have been built. A fast Diesel train has shortened the time of travel from Taipei at the northern tip and Kaohsiung at the southern tip of the island. Large dams are being built to provide irrigation and electricity. An east-west road is being built across the middle of the island to improve communication. A great deal of building is going on, and one gets the impression that farmers and business people alike are quite prosperous. Price of building material, clothing, and imported goods has risen, but the value of the currency has not fluctuated and cost on other items has held quite stable. In other words, we look at a stable economy seemingly developing peacefully on an island near Communist China that calls itself the Bastion of Freedom.

Dream of Return

There is one aspect of Taiwan that indicates the temporary state of the large portion of the people. You walk up to the military guard at the airport. He beams when you speak to him in Chinese and you inevitably ask him: "When do you expect to go back to the mainland?" Immediately the response comes: "Oh, we are soon ready, it will not be long now." Talk to any man from the mainland—laborer in the factory, businessman, peddler, professional man—and you get the same answer. The people that came from the mainland are all dreaming of the day when they shall return to China to wrest the land from the Communists. Are there definite plans for this return? Is it all a vain dream? Who knows? But meanwhile life goes on in Taiwan.

There is another difference. A Chinese Buddhist recently arrived from the mainland was asked, "I suppose you feel at home here because there are so many Buddhist temples?" He replied: "No, Buddhism here is different. It seems so steeped in primitive superstition." The native Taiwanese people appear more religious than the people of the mainland. The temples and idols in China were going to ruin because of neglect. That is not the case in Taiwan. Temples are constantly bein repaired. Very costly new temples a being built. Within ten minutes wal from where we live, there are no le than seven temples. It is not an ove night task to win the native peop from their idols to the Living God. Th people are friendly. There is little o position, but the Buddhist leaders a very active in trying to keep their pe ple attached to the old faith.

But there is a change coming Formosa. Many of the people from th mainland of China were Christian Many who are dissatisfied with the old faith are coming to Christ. Som of the Taiwanese are also awakenin to the need of Christ as they see th Christian religion dynamically presen ed to them. Recently one of the Chines leaders in Hongkong stated that b fore the war there was only one o of a thousand claiming to be Chri tian in Taiwan and that now there a one out of a hundred. Actually abou 2% of the people now belong to th Christian Church.

Into this setting eight Luthera groups came with their mission pr grams. Some missions came fro America, some from Europe. An e periment was made. It was decided th no mission should have its individu mission field. All would pool personn and funds and work as one missio team with a united mission organiz tion for the building of a single unite Lutheran Church in Taiwan. Only tw Lutheran mission groups are outsid this union enterprise. It has proven t be of much blessing. With work i fourteen centers, congregations hav been developed and the church o ganized. This church increased i membership by 39% in 1956. Tot membership is still small, but numbe 3,683.

A Greater Romance

The Taiwan Lutheran Church h a Chinese president, a Chinese Cou cil that does the planning togeth with a missionary, and an active pr gram of self-development. Many of o people have small wages but they ha insisted that they continue with a pr gram aiming at being fully self-su porting within a five-year period. Th Church has seen new visions. Its pla for 1957 include a theological semina

that it can begin training Chinese tors. A committee is seeking ways I means to start a Lutheran high ool in the capital city, Taipei. The nance of the pioneer missionary ietrating the wilds of a hostile coun- has given way to an even greater nance—that of seeing a young urch taking root and developing, aming dreams and taking an active t in the work of the Kingdom of d.

'ill Nobody Come?

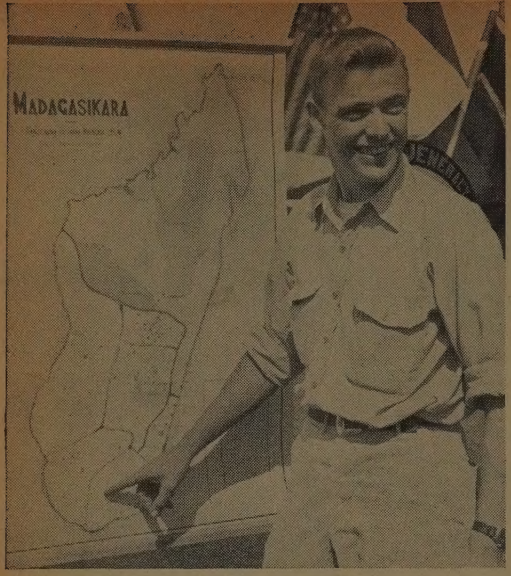
Our missionaries are kept going at errific pace. One missionary reports: esides teaching here at the Center, am also teaching a class of sopho- ores at the National Taiwan Univer- y directly across the street from us, ir hours each week, 85 students. This s given excellent opportunities for ntacts with students. Here at the nter I have not only student classes, t classes for professors which have w continued for more than three ars. There are two classes each week ich are open to the public. One ss has about 25 or so in it, another ore—30 to 40 during the fall. ie most regular among the mem- rs are men and women from the islature and other professional peo- . Four of them are one-and two- r generals, who have come to class a year or so. One is baptized now d another is studying for baptism. ie student work is growing. There now 84 Lutheran university stu- nts who claim our church and cen- as their church home."

Another missionary working with e lepers pleads for them: "The Pesca- res' population is only a very small rt of Taiwan, but I get so 'het up' nen I see how eager most of the lks at our meetings are to hear the ord. Will nobody come over and l them?"

Instead of going forward this year we had hoped, we are rather having consider retrenching. One reason is e lack of personnel, the other is the ck of funds. Classic words which ver a tragedy: refugees without se- rity, people at the edge of the Com- unist force; people without Christ. ople who are not having their needs led. Is it because we have not enough give?

In Taiwan—a young church taking root and developing, dreaming dreams, taking an active part in the work of the Kingdom of God.

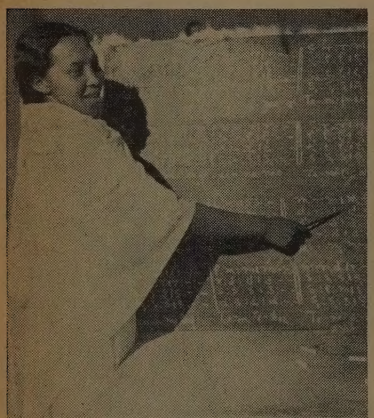
Below: Refugees from the mainland



Vernon Toso points out his station, Bekily, on our mission field.

Madagascar—Land of Progress

O. L. Hofst
Supt. of the Miss

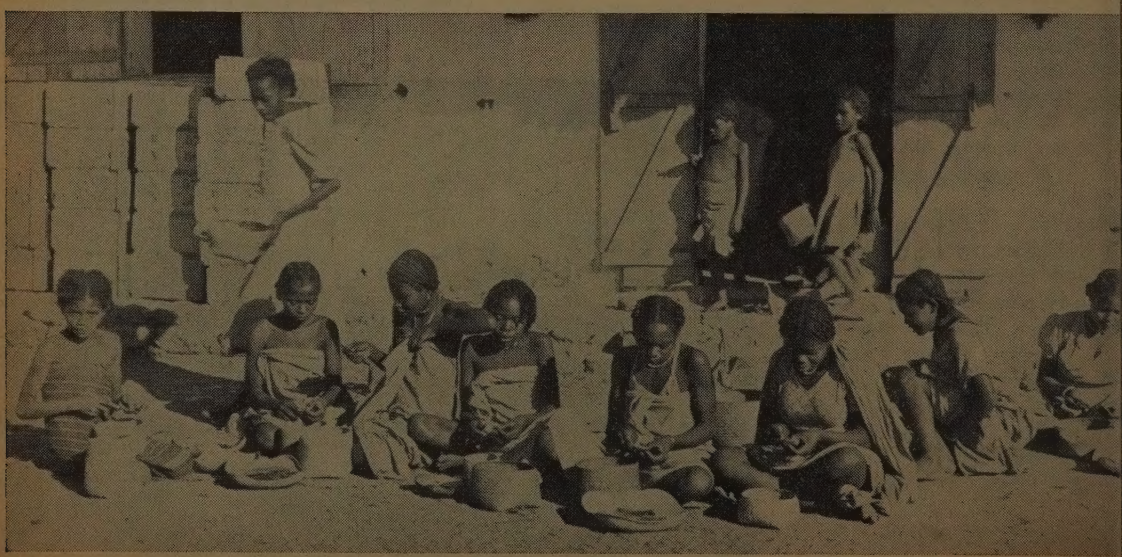


Instruction in "solfa"—the Malagasy are good singers.

Sheltered close to the shore on the other side of Africa, separated from it only by the Mozambique Channel, Madagascar seems almost to be in the backwash of international life. The early explorers passd it by. Later colonists thought it a doubtful place to establish foundations. Headlines of newspapers rivet our attention on violent action and strenuous progress in other points on the globe. But Madagascar, free from war, without hostile borders, is showing dramatic progress along many lines.

The past five years have witnessed more building than the preceding 25 years. The government has built schools throughout the territory comprising our mission field. Maternity and hea centers are being systematically est lished and efficiently run. The two rivers that our missionaries have fer over hundreds of times are now span by large bridges. Huge sisal pla tions and private coffee farms prov new jobs for the people. An agri tural program has been started by government to increase food prod tion.

Added to this material progress, government has conducted free e tions throughout the island. Malag leaders have been placed in respons positions, sometimes above the Fre citizens of the District. Self-governm has increased the people's self-resp



ld Fears Give Way

The rapid rise of economic standds has caused some problems for e Church. Human nature is pretty uch the same the world over. One no has been accustomed to giving e francs or ten francs a week has fficulty in changing to a higher rate giving. We are now in the slow ocess of shifting into a higher gear stewardship. Even though the proess here is slow, the native church now paying 61% of the church dget.

In one section of our field the chiefs four tribes got together. There had en trouble—bickering and quarreling, mity for years. Now they got tother to palaver, not about old enities but about the needs of their ildren. The result was that stone d cement, simple roof timbers, and lvanized iron soon took the form of mbination chapel and school to be affed and run by our Mission and the ristian Church.

Palms fringed the driveway to the apel, and pupils and parents lined as the pastor and visitors drove up the first service to be held in this ilding. One man came with a sack his back. After the services he nptied the sack in front of the church. gan charms rolled out. He requested at they be burned as a sign that the d was past and that a new life was ginning, built on the Gospel of rist. Old fears gave way to a new ve.

Close by in another primitive village e members of the congregation had come concerned for the neighboring eas. One day in a packed church, er 80 were baptized and an equal mber were enrolled in the catechuen class for the next year. The urch was growing in numbers and consciousness of its own responsibiles.

ne Drama of Growth

In the drama of growth, there is the se of Antanimora. Many years ago, e foundation for a house had been id in faith that it would become a ission center. Lack of personnel made impossible, so the plan was abanned. This year, for the first time nce the work was envisioned, we have sufficient staff and the center is being established to minister to the 26,000 people of the area. A similar center is going up in the neighboring district which will serve over 20,000 people. Four fine new churches have been dedicated during the year, all solidly built of stone. The Christians are beginning to realize that a church is more than just a building—it is God's house. They want it to be different from the simple huts of their relatives. They want something that will be worthy of their great faith, and they do not hesitate to work and sacrifice that such buildings may be erected.

Four young men have been ordained into the ministry during the year, after completing theological training at our Union Lutheran Theological Seminary. Medical work at our hospital at Manambaro has increased its capacity to minister to the people. Additional plans are on foot to train native workers and laboratory technicians so the Malagasy themselves can minister to their people.

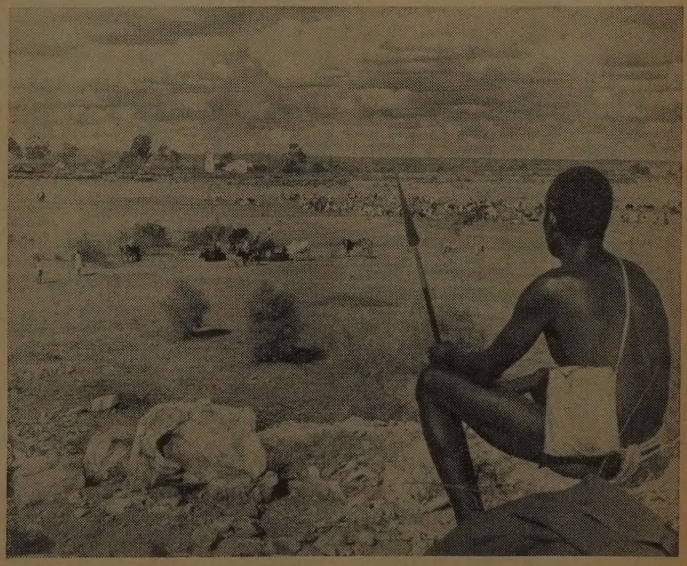
With Progress Come Needs

Not all is progress. Rise of economic standards has left the schools in a difficult position. The government raised the salaries for their teachers so high that our congregations could not compete. The Mission felt unable to step in for fear the program of indigenization that demands self-support would suffer, and some of our schools have been closed and have been standing empty through the year. The Superintendent writes: "At times we are tempted to think that perhaps the Mission should have continued to carry this part of the financial load. Yet we know that this policy of conducting mission work does not make for a strong and vigorous Church."

Our higher schools are at Manantantely and Manafiafy. Manafiafy has been considered by the government a model school for training girls both in high school subjects and in domestic arts and has on several occasions received special commendation. The school at Manantantely is a High School and Normal School. This school has entered a new chapter. Two young Malagasy men with Bachelor of Artr degrees are now taking a leading position as teachers in the school. It has made the school more indigenous and has increased its impact upon the people of the area. These schools, together with our two Bible schools and Seminary, train the future leaders.

But with progress there always come needs. The Missionary Conference is pleading for more young women to go out as parish workers to concentrate on the supervision of regular religious training for the youth. The hospital is pleading for more nurses. With a new influx of students at the Manantantely Normal School and the Fort Dauphin Bible School they are pleading for new dormitories.

This land of progress needs our help.



Another Look at St. Olaf

Clemens M. Gransk

Articles have appeared from time to time in the Lutheran Herald, prepared by the presidents of our ELC colleges at the request of the Women's Missionary Federation department of Education. This manuscript comes from Clemens M. Granskou, president of St. Olaf College.

Our church colleges are a most vital part of our Church and merit our continued prayers and support. To become familiar with their histories, their purposes and programs, their plans and progress is important. Our church colleges are a stronghold for freedom which must be protected. They are a spiritual bulwark for our nation. Let us give them our loyal support.

Mrs. Oscar H. Kjorlie
General Secy. of Education, WMF

A church anniversary of unusual significance was celebrated this fall when Holden congregation, the mother church of St. Olaf College, commemorated its 100th anniversary. The pioneers were concerned about the character of the community they had set out to build. To live in a place where there was no church was as foreign to them as was the thought of adopting the modes of the Indians. They were equally concerned about the intellectual and spiritual growth of their children. They were scarcely out of their sod huts when they proceeded to lay the foundations for a Christian College in Northfield. St. Olaf College was founded only eighteen years after Holden Lutheran Church was organized.

Today the St. Olaf campus comprises two hundred acres on the prominence overlooking Northfield known as Manitou Heights. Visitors from and near often speak of this beauti setting, with its twenty-three buildi strategically located on the vari slopes, as one of the most pictures campuses in the United States.

New Buildings

The most recent addition to campus is the Art Building, known East Hall. This building houses class rooms and studios for the Department, the faculty lounge, offi and conference rooms for the Pla ment Bureau, and temporary quart for 85 women students in the two stories. East Hall was put into during the second semester of school year 1955-56.

Two new dormitories are now un construction. The new dormitory men will house 180 men and is sch

:d to be ready for occupancy by ıgust, 1957. The new dormitory for ›men will house 162 women and is o scheduled for occupancy by Au- st, 1957. The addition of these dor- tories will materially improve the esent crowded condition in campus using. However, even without reck- ing a normal increase in student rollment, the problem of providing equate housing and eating facilities 1743 students is still acute.

udent Union

By a majority of more than 95%, student body voted this fall to thorize a Student Union fee of $15 r year toward the financing of a dent Union. The Student Union is w in its planning stage, and a ulty-student committee is at pres- t studying the various services to included in the new building. St. af College is a residential college, d only a relatively small number of students are commuters. Since the llege is located in a small town, the w building must be planned to in- ude services which are otherwise pro- ded by the larger community. The ard of Trustees of the college has thorized its executive committee to gage an architectural firm to make dies and propose sketches.

e College Re-examines Its ogram

The St. Olaf College Self Study mmittee presented its published re- rt to the faculty during the school ar 1955-56. This study was supported a generous grant from the Ford undation. The purpose of the study as to define goals and to search for ter methods of attaining them. Al- ough most of these efforts at evalu- on go on unheeded by the general blic, they are nevertheless a gauge of e institution's educational integrity d vitality. The study is not presented a solution to all problems confront- g Christian higher education. It does en doors which may lead to new lds of experimentation and re-evalua- n. The study is acclaimed among a ide circle of educational experts as "unique and auspicious" contribu- n to the problem of integration in gher education.

Collegiate Nursing Department

The collegiate nursing program is the most recent department added to the curriculum. This program was given full accreditation by the Minnesota Board of Nursing at its meeting on April 26, 1956. In the same month, the Collegiate Board of Review of the National League of Nursing approved the St. Olaf Collegiate Nursing Department for temporary accreditation. Again in April the St. Olaf College Bachelor of Science degree in Nursing was approved by the American Association of University Women. This organization throughout its history has consistently promoted liberal education for women. At its recent biennial convention, it strongly reaffirmed this emphasis in its evaluation of various college degrees. This new department at St. Olaf thus meets the most rigid standards set up by the agencies for accreditation and recognition.

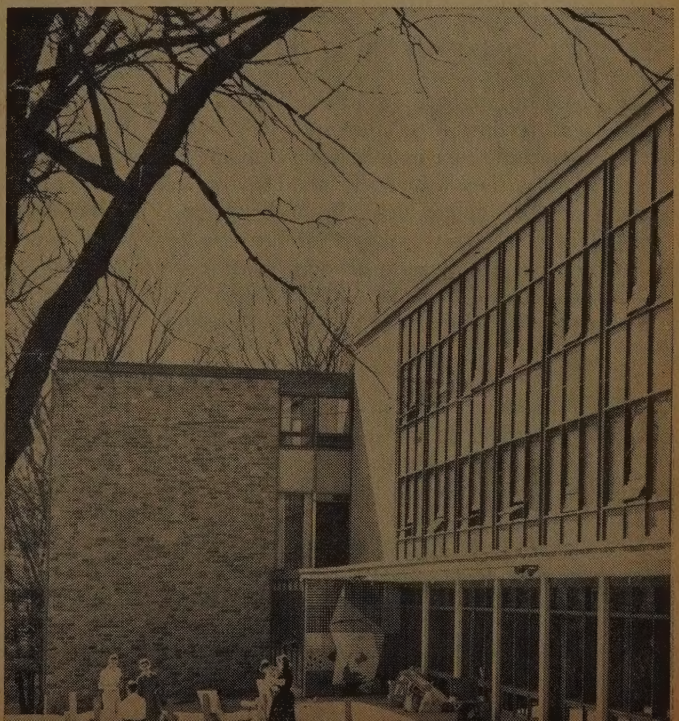
The Danforth Foundation

Last March the trustees of the Danforth Foundation invited thirty colleges of liberal arts to submit plans for strengthening the moral, spiritual and religious life of their students.

This pair of St. Olaf Choir members expect no favors from Iceland's weatherman as the choir prepares to make a singing tour close to the Arctic circle. Boots and blankets will set the wardrobe style for Gwendolyn Marks, left, of Princeton, Illinois, and Donna Hanson of Hubbard, Iowa.

St. Olaf was one of ten institutions selected for a grant of $25,000. The program includes the engagement of a full-time religious counsellor to work with the college pastor in a deeper penetration of the Christian community on the college campus. The plan also provides for leadership training for those students who are specifically responsible for the activities of the student congregation and the student organizations within it.

East Hall



EDITORIALS

One in Faith

When Lutheran church bodies begin thinking about union, there are three questions they must answer in the affirmative before union can take place. They are: (1) Is there unity in faith, doctrinal unity? (2) Will the work of God's Kingdom be furthered by union? (3) Are the pastors and members of the several church bodies so similar in life and practice that they will prove compatible? These lines from a familiar hymn describe the situation which must exist if a union is to be blessed:

One in faith, and one in hope,
And one in charity.

It was in 1905 that the first step leading to the union of 1917 was taken. The Hauge Synod initiated it by extending an invitation to other Norwegian-American Lutheran bodies to begin negotiations looking toward union. Two accepted, the United Church and the Norwegian Synod. The negotiations thus begun resulted in the union of 1917. Please notice that *12 years* were to elapse before that which was thus initiated was consummated by actual union.

It is beyond the scope of these editorials to go into the intricacies of the doctrinal discussions involved. Suffice it to say that complete agreement was reached quite readily on all but one point. It did not take the Joint Committee on Union long to prepare statements on *Absolution, Lay Ministries in the Church, The Call,* and *Conversion,* statements which proved acceptable to the conventions of the negotiating Churches.

The only comment we have on these articles of doctrinal agreement is this: First, the ease with which agreement was reached seems to indicate what many had long suspected, that there was really no difference of consequence on these points. Secondly, it is of more than passing interest that the matter of lay activity, which had been one of the basic dividing issues since work by Norwegian Lutherans in America began, was much more easily resolved than one would have thought possible.

One area of disagreement remained, and quite understandably that proved to be the rock upon which the projected union all but stranded. It had to do with the doctrine of *Election,* or predestination. Let it be recalled that it was on this point the Norwegian Synod split in the eighties. Nor should it be forgotten that those who were now to negotiate a settlement of the dispute had themselves been involved in it. After all, only some 20 years had elapsed since the controve
It was by no means forgotten.

Let no one look askance at these fathers of ours
cause they failed to agree. That controversy had me
so much that a great number of pastors and congre
tions had felt in conscience bound to sever the ties o
generation of close fellowship rather than yield. A
to the Norwegian Synod the issues involved had me
so much that it could not yield in order to keep
fellowship intact. It was asking the impossible to h
that committees including men who had lived throu
that controversy could readily resolve it.

As a matter of history, it was resolved by a commit
made up of men who had not been personally a
intimately involved. Hauge's Synod stepped aside, si
it had not been involved in the original controver
"Grass roots" committees of the United Church a
Synod were elected. They submitted the so-called "Ma
son Agreement" which became the statement of
new Church on the point at issue. This Agreem
was completed by the Committee on February 22, 19

It was to take five more years for the union to beco
a reality, and they were not easy years. However, wh
the Madison Agreement was "signed, sealed, and
livered," it may be said that the doctrinal disagreeme
had been substantially resolved. The correct answer
the first "pre-union question" had been found: Th
was no reason rooted in the Word of God and
Confessions of the Church why the three church bod
should not become one.

We may be forgiven for drawing a parallel betwe
the pre-1917 negotiations and those now going on.
took only a biennium for our present Joint Uni
Committee to prepare the doctrinal statement up
which our new Church will be founded: the *Uni*
Testimony of 1952. Why the difference? Simply beca
the Churches which, please God, will unite in 1960 h
been in altar and pulpit fellowship since 1930, and th
never had been serious doctrinal disagreement.

The past 40 years have proved that our fathers bu
well. Even the years between 1912 and 1917 help
make the foundation more solid. The fact that t
Norwegian Synod subjected the Madison Agreeme
to minute examination, and that one group within th
body needed the assurance of still another docume
only served to emphasize the absolute necessity for f
agreement. Those who joined to found The Evangeli
Lutheran Church were truly "one in faith."

The third in a series on "The Church We Love"

There Forgiveness Is Proclaimed

The Editor

for there is no distinction; since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by his blood, to be received by faith.

—ROMANS 3:22-24

Only a convicted sinner knows the great burden of unforgiven sin. Only a forgiven child of God knows the peace and joy of living continually in a state of forgiveness, of drawing near to the throne of God constantly to receive assurance of his forgiveness. Only the one who walks the way of the forgiven can walk the way of the forgiving.

All this is made plain on Calvary. The first of the "Words from the Cross," the statements Jesus made during the crucifixion, is a prayer that those who sinned on Calvary might be forgiven on Calvary. The second Word from the Cross is the assurance of forgiveness to one who sought forgiveness, one of the criminals who were crucified with Jesus. The great confession of the centurion, immediately after Jesus died, is the confession of still another person who has been forgiven.

Remembering last week's meditation, can we not agree that a deep path has been worn *to* Calvary by those whose sins had come to oppress them? And that another path *from* Calvary has been worn by those who there laid their sins down?

Few have learned the lesson of forgiveness at the Cross better than the Apostle Paul. He was not one of the Twelve. When we first meet him, the crucifixion, the resurrection, and the ascension are history. The Christian Church has begun the march which, only a feeble walk at first, was to increase in tempo—turning the world upside down, as Scripture says, bringing the message of the Cross to the uttermost parts of the earth.

The Paul of history is the Saul of the early chapters of *Acts*. He appears as one who persecuted the Church, who hated the very name of Christ. On the Damascus road he fell under a conviction of sin so great as to deprive him of his sight, almost to rob him of his reason. At that point Paul stood at the Cross, a sin-burdened soul, not knowing where he was. He was more decent, perhaps, but he was no more innocent than the man of vilest life. At that point he was proving for himself that "all have sinned and come short of the glory of God."

Then he received forgiveness. In the "street called Straight," in the city of Damascus, he came under the ministry of some humble Christians. There the great fact of forgiveness became plain to him. He took the way of the forgiven from Calvary, a way which ended only in glory, a way which was strewn with unceasing toil for the extension of God's Kingdom, a way which was punctuated by the inspired Epistles he wrote to the Churches and to fellow Christians.

Forgiveness. That was the keynote of Paul's message. Go through his Epistles. Read his sermons as they are recorded in *Acts*. There you will find the red thread of forgiveness. And it is forgiveness won on the Cross, bought with the precious blood of Christ, shed for the atonement of the sin of the world. Nothing else mattered. Here was the sum and substance of the message of Paul. Here was the Gospel.

There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there may I, as vile as he,
Wash all my sins away.

And Jesus said, "Father, forgive them; for they know not what they do."

—LUKE 23:34

And he said to him, "Truly, I say to you, today you will be with me in Paradise."

—LUKE 23:43

Listen to Paul: "While we were yet sinners, Christ died for us." "Whom God put forward as an expiation by his blood, to be recived by faith." "The free gift of God is eternal life in Christ our Lord." "God was in Christ reconciling the world unto himself, not counting their trespasses against them, and entrusting to us the message of reconcilation." No wonder Paul had to summarize his entire ministry in these words: "For I decided to know nothing among you except Christ and him crucified."

So here we have what might be called the second tremendous lesson of Calvary and the Cross. The first is that at the Cross sin becomes exceeding sinful. How can one see the Christ of God, living God Himself, offering up His life for the sins of men and ever again minimize the horror of sin? Therein is the first lesson. The second is that there is no other way of forgiveness except by receiving in faith that which God through Jesus Christ offers there. The first lesson: sin is exceeding sinful; the second: God's forgiving love is greater still.

There are other lessons, too, of course. They will unfold for us as we continue to study the Cross in Paul's Epistles. Only one other must be mentioned here. That is that a forgiven person is a forgiving person. Strange, is it not, that that is such a difficult lesson to learn? Yet numerous Christians seem never to have learned, or else they have forgotten it. Yet Jesus, who Himself prayed "Father, forgive them," has taught us to pray, "Forgive us our trespasses, *as we forgive.*"

I, Judas

I WAS reared like other boys in Judea, taught to know and to believe in the God of our fathers. As I grew to adulthood I developed a deep interest in spiritual matters. Then came the greatest day of my life. The prophet of Nazareth invited me: "Follow me!" It set me on the path that leads to the heights. That puzzles you. You cannot understand why Christ chose a man like me as an Apostle. Forgive me! why did He choose you as a follower? God does not look at what a man is, but at what, by grace, he may become. Christ saw that I had glorious possibilities. With the best and happiest of intentions I forsook all and followed Him. For about two years I lived with Him: I heard His matchless sermons: I witnessed His divine miracles. But when they killed Him and He left earth for heaven, I killed myself and went to hell.

In one of His sermons Christ took an imaginary scale. On one arm He piled all the wealth of the world, its gold and jewels, its mountains and lakes, its factories and homes. On the other arm He laid a single soul. The scale moved. The soul was of greater value. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" I took a scale too. On one arm I placed the divine Lord, my soul and its eternal destiny. On the other arm I put thirty pieces of silver, less than twenty dollars in your money, the price of the meanest slave. My perverted scale moved—in the other direction. I thought the money had greater value.

I remember the meal in the upper room. I was there with the black plans I carried in my heart. Nothing so corrupts a heart as the plan for a sin. Christ was still warning me: "One of you which eateth with me shall betray me." I had to play my hypocritical part to the end; with the puzzled Apostles I therefore asked, "Lord, is it I?" He was still loving and considerate. Instead of pointing at me and saying in righteous anger "Yes!" He replied softly and enigmatically, "He it is, to whom I shall give a sop, when I have dipped it." He dipped it and gave it to me.

Now my story, as you know it, runs quickly to its terrible end. It comes back to me like a terrifying dream. I had led the mob to the garden and was about to betray Christ with the usual greeting of a kiss. Hard man that I was, it was not easy. As I looked into His face I half expected Him to damn me with all the vehemence of His divine indignation. But all I saw in that face was love and pain. "Friend," He said. Think of it; He still called me friend! "Friend, wherefore art thou come?" He knew, but He wanted me to put the betrayal into words and to see how diabolic was my sin. Instead, I kissed Him.

With that, my world crashed! A horror swept over me, which, pray God, you may never know. The enormity of my guilt overwhelmed me. Sin looks so different after it has been committed! In temptation sin is appealing, like red wine sparkling in a glass; in the accomplished act sin stings like an adder.

Scarcely knowing what I did, I sat down by myself that dark night and looked out of the window of the past. The scenes of my association with Christ, especially of the last hours, tumbled through my mind in a tumult of confusion. It began happily, "Follow me!" but ended tragically, "Judas, betrayest thou the Son of man with a kiss?"

Two years before I had met Him, loved Him, and followed Him. Blessed thought! I began to drift and to hate Him. Cursed thought! Matthew, Mark, and Luke tell how bitterly Peter wept that same night. Do you think I did not cry? Where I sat that night the sands were wet with my hot tears.

For a moment I turned and looked out of the window of the future. It was black as midnight, with no glimmer of hope.

For a fatal moment I stood at the last great crossroads. To the right was Jerusalem and the loving Christ. Peter went there and found the peace of forgiveness. I did not find it, not because God refused me, but because I did not ask for it. I took the road to the left. It led to a tree in the valley, death by my own hand, the condemnation of all generations, and hell without end.

You probably expect me to say, "Try to forget me!" Instead I say, "Remember me, Judas, 'Praise of God,' who also betrayed Christ." My life will never be an inspiration to you, but it must always be a powerful warning.

O. P. Kretzmann and A. C. Oldsen
Voices of the Passion

Mary, the Christ long slain, passed silently,
Following the children joyously astir
Under the cedrus and the olive-tree,
Pausing to let their laughter float to her.
Each voice an echo of a voice more dear,
She saw a little Christ in every face.

Then came another woman gliding near
To watch the tender life that filled the place.
And Mary sought the woman's hand, and spoke:
"I know thee not, yet know thy memory tossed
With all a thousand dreams their eyes evoke
Who bring to thee a child beloved and lost.

"I, too, have rocked my Little One.
And he was fair!
Oh, fairer than the fairest sun,
And like its rays through amber spun
His sun-bright hair!
Still I can see it shine and shine."
"Even so," the woman said, "was mine."

"His ways were ever darling ways"—
And Mary smiled—
"So soft, so clinging! Glad relays
Of love were all his precious days.
My Little Child!
My vanished star! My music fled!"
"Even so was mine," the woman said.

And Mary whispered: "Tell me, thou,
Of thine." And she:
"Oh, mine was rosy as a bough
Blooming with roses, sent, somehow,
To bloom for me!
His balmy fingers left a thrill
Deep in my breast that warms me still."

Then she gazed down some wilder, darker hour,
And said—when Mary questioned, knowing not:
"Who art thou, mother of so sweet a flower?"—
"I am the mother of Iscariot."

AGNES LEE

Warning

"Oh, God," we think, "how terrible if it were I!" Just so terrible is it that it should be Judas. And have I not done things with the same germ in them, a germ which, brought to its evil perfection, would have shown itself the canker-worm, treachery? Except I love my neighbour as myself, I may one day betray him! Let us therefore be compassionate and humble, and hope for every man.

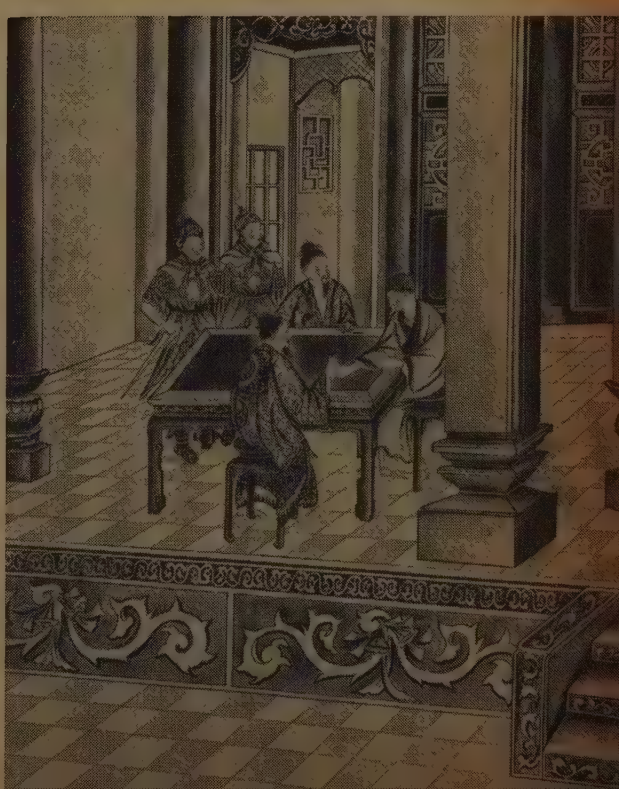
GEORGE MACDONALD

lent in literature and art

Still as of old
Men by themselves are priced—
For thirty pieces Judas sold
Himself, not Christ.

HESTER H. CHOLMONDELEY

From *Sketches of Christ* by JOHNNY SHEK



BOOKS in review

Any books reviewed on these pages may ordered from Augsburg Publishing Hou 426 South 5th Street, Minneapolis 15, Mi

The Berlin Bishop

DAY IS DAWNING, the story of Bishop Otto Dibelius. The Christian Education Press, 220 pages, $3.50.

This is the story of Bishop Otto Dibelius of Berlin, one of the strong personalities in ecumenical church circles today. It tells how under the influence of the reformer Adolf Stoecker he caught, while still a student, a vision of the true nature of the Church as a spiritual entity created and sustained by the power of God alone. This had two results. First, it made him an implacable foe of state control of the church, and secondly, it made him a strong proponent of the ecumenical movement.

His insistence that the church must be completely dependent upon God and therefore independent of state control not only brought him persecution under the Nazi regime, but has since shown itself in a steadfast refusal to be drawn into identification with the political philosophies of either East or West.

His ecumenical convictions spring from the same root. As God's creation and possession the Church must continually seek, through its earthly divisions, the unity inherent in its very nature. This conviction identified him with the ecumenical movement from its early beginnings, and culminated in 1954 with his election to the presidium of the World Council of Churches.

The book is somewhat marred by a lack of clarity in structure and language. Nevertheless through its pages, and particularly through the numerous quotations from Bishop Dibelius's own sermons, the reader cannot help but sense and be moved by the selfless courage and rare wisdom of this sturdy defender of the Faith.

This book becomes especially timely this year since Bishop Dibelius will be in the United States this summer as one of the main speakers and participants in the Lutheran World Federation Assembly.

A. W. NELSON
Milwaukee, Wis.

Wonder or Faith?

GABRIELLE, Catherine Gabrielson, World Publishing Co., 118 pages, $2.75.

If anything will make you give your children an extra hug, or will make you return thanks for good health, it is this book. In "Gabrielle," a mother, addressing her child, tells the story in detail of the last weeks of the child's life in which she lost the battle with cancer.

The recital of the facts of the illness is so movingly done that it is almost impossible to read steadily. It is a beautiful portrait of the spirit of this brave and unusual 9-year-old girl. It is also a telling story of the experiences of a parent in the face of a serious illness of a child. Many will feel Mrs. Gabrielson is too critical of hospital personnel, but having just been through a hospital experience with our own child, I believe this book would be good reading for nurses before assignment to pediatrics, to enable them to understand both the capacity of sick children and the emotional problems of the parents involved.

But above all, for the Christian this is a tragic book. It is the story of a mother who faced the death of her child without benefit of a Christian faith. It is a tragic story, too, for those in the Church concerned with Christian education. For here is a girl who attended Sunday school a few Sundays, but was unreached and did not return. Neither did the Church reach her mother with a message that had any relevance for this talented and sincere woman.

As the jacket copy states, concerning the final scenes of this book, "Together they were able to come to the last moment of all without fear, filled instead with wonder." How tragic that it could not have been faced instead with faith! W. H. G.

Hope for the Retarded

RETARDED CHILDREN CAN BE HELPED. Photographs by Cornell Capa, text by Maya Pines, Channel Press, 160 pages, $5.00.

This reviewer has just had a most extraordinary experience—that of traveling across the country with two outstanding representatives of LIFE magazine, viewing first-hand the mentally retarded: children at home, in clinics, in workshops, in schools, and in institutions. Photographer Cornell Capa and writer Maya Pines have done an outstanding job in producing this book, the first of its kind. One's first thought is apt to be that this is a story written primarily for the parents of retarded children, but as the book is closed, we fervently wish that everyone could read it!

The facts are simply amazing; as you read you realize that this is a problem touching every one of us, as members of a community, and as our brother's keeper. No one of us is an island unto himself, and when we read of the burdens that thousands must bear because they need help, desperately—when we read of the useless lives that many must live, because education and training have not been made possible to them, we cannot help but feel, "Here is a truly great cause!"

Readers will be inspired when they see the great possibilities there are for training the mentally retarded to become useful me bers of society—they will read of individ cases, and thrill when they read of t progress made when little Ralph, 4 years o learns to eat solid foods for the first tin and when 8-year-old Eileen, who has nev spoken a word, tries to speak under t guidance of a speech therapist. In a shelter workshop we find 25-year-old David, w for 9 years had been sitting idly at hon we see him change from a lonely, discourag creature to a self-respecting member of productive group. Teen-agers, awkward a fumbling at first, learn the social graces, a for the first time in their lives gain confiden and begin to live. The reader will be tak through a typical state institution, ov crowded and understaffed, with no facilit available for training; in contrast, he will th see a model institution where the childr live happy, near-normal lives, housed in c tages, enjoying wholesome recreation amo friends, and learning trades, too, so that ma can later go into the outside world to li useful lives.

Mr. Capa, an outstanding photographe has already received a citation for the beau ful photographs with which the volun abounds, and Miss Pines has done a magnif cent job of reporting. As they carry us alo with them through the absorbing pages this book, it makes us wonder how we cou be so apathetic about a subject which co cerns some 4 million American families.

MRS. DOROTHY SIEBAUER
Milwaukee, Wis.

The Glory Road

JOURNEY TO EASTER. L. N. Fiel Augsburg Pub. House, 160 pp., $2.0

"The Via Dolorosa is also a Glory Roa a march of triumph; for Lent does not e at the grave on Good Friday, but with t resurrection." This is the thought on whi Dr. Field, professor at Luther Seminary St. Paul, bases his book of Lenten devotiona

Beginning with a meditation on Lent f Ash Wednesday, the forty-six daily sermo ettes cover the scope of the Passion of o Lord, concluding with an Easter eve dev tion: "This is not the End." These sermonett are brief, simple, personal, and pointed, y with a stimulating freshness that enlighte and uplifts the soul. The note of triumph a joy undergirds every chapter and at tim comes out in bold relief.

Journey to Easter provides Lenten devotion material for the home, good reading for t layman, and undoubtedly will stimulate ma a pastor in his Lenten preparations.

LARS M. LARSEN
Moorhead, Minnesota

Correspondence

A Compliment

►I want to compliment you and your associates for the editor's note under the letter written by Rev. Emmet C. Rogness, Madras, Ore., in the Feb. 12th issue of the LUTHERAN HERALD.

How monotonous this wonderful little paper would be, if only Lutheran ideas were published.

A LAYWOMAN

Worldly

►When reading your issue of February 12th I read with interest the letter from Pastor T. J. Weltzin of Viking, Minn. We agree 100 per cent with him. If there ever was a time we need to fight such worldly things as the use of the phrase, gifts from St. Nick, it is now.

Another good point Pastor Weltzin has stated in his letter is that the radio is a typical example of how we live in the day when people feel obligated to mix the ways of the world with the ways of the Lord. We Lutherans certainly need to use our time, money, and energy to work against such waves of ungodliness.

Now we have a new threat to our Christian life. That is, it's new out here in Western North Dakota. It is TV. What can and will be seen there stirs the imagination. We know that if the Church can be deluded into mixing with the world it will be rewarded by contamination. There is no middle ground! Christ or the World!

As president of the Farland Lutheran Church I feel I have written in behalf of the congregation.

CHRISTIAN STENBERG
Watford City, N. Dak.

Unfair

►I was very sorry to see how you missed the point of Rev. T. J. Weltzin's letter in your "Ed. note" in the last LUTHERAN HERALD (Feb. 12, 1957). I trust this was not because you wanted to.

In missing his point you first of all accused him (somewhat indirectly but all too obviously) of not rejoicing, or as you put it feeling "upbuilded," in the gifts to the Hungarian Children. This was very unfair as this was not his point and I am sure he was just as happy to see them get the "chocolate and fruit" as you or I.

I don't feel I am in a position to criticise the policies of our relief agencies but I do remind you of Mark 9:37 which says, "Whoever receives one such child *in my name* receives me." Christ has lost enough ground to St. Nick without adding our "Amen" to the misguided crowd.

Of course you are entitled to your opinion but please dispense with the flippant and immature remarks such as also appeared on the same page. I refer to "The above two letters cheered the LUTHERAN HERALD staff for they prove our paper is being read." This attitude toward valid and sincere criticism is uncalled for in a Christian paper, and from its "staff."

(The Rev.) RICHARD A. HOFSTAD
Glenwood City, Wisconsin

Honored

►We deemed it a great honor to see the picture of our future church on the cover of the February 5th issue of the LUTHERAN HERALD.

We were rather disappointed to find that we received no mention of being the congregation for whom this church is being built. Inasmuch as the issue was devoted to mission churches, and ours being one of the newer mission fields in the The Evangelical Lutheran Church, we would have welcomed some recognition.

Needless to say, this issue was never more thoroughly read by a congregation. Many have commented on it, including the architect, and just thought we would bring this to your attention.

The Officers of
Christ the King Lutheran Church
Torrance, Calif.

We, likewise, were honored to be able to use the architect's sketch of Christ the King Church on the front cover of the Home Missions issue of LUTHERAN HERALD. *Since the cover picture symbolized home mission churches throughout the nation, the name was omitted.*

—THE EDITORS

Readable

►The "new look" of the LUTHERAN HERALD which appeared with the Home Missions issue of a week ago has us all applauding. We liked the color, the new readable print, and the abundance of pictures—truly a readable issue.

I hope you will give us a continuous diet of the same . . . a lot more church news will be read!

MAURICE W. ISAACSON
Portland, Oregon

A Humdinger

►Please excuse my language, gentlemen, but the current issue of the LUTHERAN HERALD (February 5th, Home Mission Issue) is a real humdinger!

Sincere congratulations on your splendid work.

M. K. HEGSTROM
St. James, Minnesota

Thank You

►This is to thank you especially for your editorial in the latest issue of the HERALD: "Bright with Faith, Hope, Love." I had been ordained in 1916, the year before the Union, and so I had the high privilege of marching in that procession with my father. It was a moment of high emotion; one of solemn joy.

And also the other one: "About the Joint Union Committee." The experience described in it is very similar to my own in attending recently a regional Home Missions conference at Grand Rapids, arranged by the American Missions division of the National Lutheran Council, and led by Dr. E. W. Mueller, director of that division. All the eight NLC church bodies were represented there. My feeling was much the same as three years ago when my wife and I both attended a similar, but larger, conference at St. Peter. We felt then that it was one of the keenest and most stimulating conferences we had ever attended.

And the fact that they were intersynodical had much to do with the excellence of these conferences. In the general sessions and in the smaller groups no one seemed to be conscious of Synodical connections in any negative way. The resulting fellowship was something fine.

(The Rev.) JOSEPH TETLIE
Littlefork, Minn.

The Heart of It All

Harold B. Kildahl

The Second Sunday in Lent
March 17, 1957
Text: Luke 7:36-50

Years have passed (and time speeds swiftly), and a whole catalog of words has been spoken (who would venture to guess the number of sermons that have been preached), since the time of our Lord and His strange visit to the home of Simon, and still it seems that the heart of it all, the heart of the Gospel is missed by many. After all, the Gospel is not the message of self-righteousness, nor a course in easy lessons that will enable the person to find the ways and means of lifting himself, and it certainly is not a series of easy directives aimed at self improvement. It is known by many names and it has been described in different ways, basically and almost exclusively it is the message of good news—the good news of forgiveness by grace through faith in Jesus Christ. That's the heart of it, friend.

You see it, and see it well, in the situation presented in the text. You hear it well in the words that are spoken in the text.

She was a sinner. The text tells you that. But like many others both before and after, Simon the Pharisee and his friends used the Word as a word of distinction—to separate, so to speak, the sinful and the righteous—self righteous, that is. You can imagine the look in the eye and upon the face of the Pharisee who spoke. You can just about see him draw his flowing garments close to avoid contact with the sinner. You can mark the tone of voice that he used and when you have completed your analysis of the man you will readily realize that he was a proud, unbending, self-satisfied, rather smug and selfish person, who was conscious of his own goodness and oblivious of his own needs.

The world is filled with two kinds—those who know themselves to be sinners, and those who know not sin because of their foolish pride. Thus the world can only own two kinds—the forgiven and the unrepentant, the grateful and the proud, the believer and the unbeliever—but, and this is the big "but" of the Gospel—the mission of Christ and the thrust of the cross and the promise of grace are intended for all, the sinner and the proud.

The key to the heart of it all? This—faith! The woman didn't say a word (none is recorded here), but her manner, her tears, her sacrifice, her need, these spoke loudly of faith, and faith opened the heart of the Gospel and her need was satisfied. The heart of it all is yours, good friend, for Christ on a cross died there for you. Can you believe?

Ministry of Music

Oscar R. Overby

In recent issues we have tried to explain, in rough outline, two extreme types of pipe organs with which we are confronted in trying to make a choice for our new churches—the *baroque* and the *romantic*. The purists, in the name of sacred church traditions, will ardently advise that we buy modern versions of the ancient baroque. They claim that other makes are theatrical and unsuited for worship, for playing the traditional masterpieces of Bach.

As usual, both extremes are to be avoided. The 17th century ideal has something to guide us, a tone quality we must preserve, but, as we would expect, artistically speaking it has definite limitations. Bach himself was irritated by the shortcomings of his organs. His prophetic genius in composition envisioned instrumental techniques of the future. He would never recommend that we should reproduce the orchestral instruments of his day for our performance of his great *Passions*.

The so-called romantic organ, though abused and misused under the pressure of a superficial generation, has much to offer our age. This type of organ, parts of it at least, is "under expression." That is, some of the pipes are enclosed in chambers with adjustable louvers which are operated by foot. By pressing the swell pedal the tone can be increased, and vice versa. This is to the musician a most vital feature. It permits the organist to give more expression to his music.

Our religious symbols and forms of expression take on significant changes with the evolution of history and human experience. Art and music are constantly opening new ways for worship, for expressing praise and glory to the Creator of life and beauty. We have many more tone colors now. Properly voiced into pipes, many of these will add depth and overtones to our church organs.

What organ shall we buy? We must have one which harmonizes these two extremes, so that purity of tone as well as emotional expressions are made available. One manual, the *swell* most likely, should be under expression. This can be a practical, an economical, and a spiritual-artistic solution to our problem.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE THIRD SUNDAY IN LENT

The Lesson: Revelation 2:1-7

The Gospel: John 8:31-34

Monday, March 18
WHERE DO YOU WALK?
Read Ephesians 5:1-9

For once you were darkness, but now you are light in the Lord; walk as children of light.

A little boy had been away from home all afternoon and his mother asked him where he had been. Afraid to tell her that he had gone across the tracks to play in the flour mill, he told a lie. "I have been over to Ronnie's house," he said. "No, you haven't," his mother replied. "You have been playing in the flour mill. You have flour all over your clothes."

The point here is that all the contacts we make in this life leave some sort of impression on us. Some of it rubs off on us no matter how we try to keep ourselves immune. Children of light cannot go where it is dark and not lose some of their lustre.

Can I avoid evil altogether? No, that is humanly impossible. But as a watchful child of God I can be careful not to walk smack into it when I know it is there. I am not supposed to see how much black I can get on the lampshade! To keep it shiny, that's my assignment.

✚

Tuesday, March 19
THOUGHT CURTAIN
Read Luke 11:14-28

But he, knowing their thoughts. . . .

Time and again Jesus was up against the stubborn minds of those who refused to believe in Him. Right before their very eyes He did miracles. Some of them believed, some marvelled. "But some of them," comes in as a cryptic note. What was the matter with them? They had raised the thought curtain against Christ. As bad, as insulating as any curtain, whether it is iron or bamboo, is the barrier that can be raised by the mind.

Jesus checked them on it. He showed them how they reasoned against themselves. And all of it plainly showed that they were refusing to believe simply because they did not choose to believe.

In matters of faith there are many places where the mind cannot go. We do not accept Christ on reason alone. That does not mean that we must be blind about it. But we may ask Christ to help us use our minds in such a way that our faith shall be made stronger. Where the mind must leave off trust can begin.

✚

Wednesday, March 20
FAMILIARITY BREEDS
Read Revelation 2:1-7

"You have abandoned the love you had at first."

They hadn't deserted. They had not run away. They had not taken up worship of heathen gods. They were continuing to have Christian worship and to do acts of love and mercy. But they were tending to go at the whole thing in an off-hand way. It was going stale. Lost from it was the joy and wonder. Lost was the first love.

So they were reminded of it, because it was important. Find it again, put all you do back on that good basis. Then the Church at Ephesus would be a worthy church again.

How easily this happens. We get used to it. This goes for the Church of our day, and it applies to our personal spiritual lives as well.

Can the "first love" be kept alive so that the fervor will be there always? If I stay close to God and each day renew my relationship with Him by dedication and prayer, my love will not grow cold. It must be kept aglow for Him.

✚

Thursday, March 21
ROUGH TREATMENT
Read John 10:24-33

The Jews took up stones again to stone him.

It was rough, and feelings were running high. They went so far as to pick up stones to throw at Him. They never threw them, but that doesn't mean that they would stop before they hurt Him. They hurt Him enough at the end. But the hurt now was that they wouldn't take what He had said and done as evidence, or proof, of His divine person.

Perhaps you do not know anyone who would go so far as to condemn Jesus, or laugh at Him, or tell a group of little children that there is nothing to this "Jesus tale." And, chances are you wouldn't go that far yourself. Yet, there is another form of rejection that could very well pass for a form of stoning. It is the silent kind. You don't say yes and you don't say no. Congregations are loaded with that sort. And it is the dreaded sickness that makes statistics tell lies. "There are 55 million Christians in the land." Are there?

Not stone Him: but be a living stone in the temple of His truth.

✚

Friday, March 22
UNHURT
Read Revelation 2:8-11

"He who conquers shall not be hurt by the second death."

A strange truth in connection with Christianity is that you can be hurt ever so much and yet remain unhurt. Of course, there are hurts sometimes. But you expect them. Jesus warned those who would be His followers that there would be wounds and scars. Self-denial and the Christian's cross are not part of a game. They are very real. And they hurt.

But this is not a lasting hurt. This kind does not matter, except that it be met correctly in faith. The important truth is that those who conquer shall be saved from the hurt of the second death. This is good news. So it rings through all Scripture. What does it matter, so it says, that we suffer for the faith. Better things are coming. How hard is it to carry a cross when it leads to a crown? Do I dare mumble because of a wound for the sake of my Redeemer?

Not so! I praise God that He has promised me eternal life.

✚

Saturday, March 23
REPORTERS
Read Luke 4:31-37

And reports of him went out into every place in the surrounding region.

There were reporters present in the synagogue at Capernaum that day. They were the people who were there to see Jesus do the miracle and to hear Him speak. They left the place in excitement, and soon word spread all over the region concerning this Jesus.

Sometimes people do that when they come out of church. Mostly they don't. What about you? Don't ever let churchgoing become such an ordinary experience that you come away from it saying something like, "Well, I've done my duty; I've been to church. Amen." Why not let it do something to you so that something can be done through you? Why not become a reporter?

Today, the Word gets stopped short too much because it enters the ear and lands in a cozy bed and stays there. The report must still go out into all the region round about where you and I live. The call is out for good and faithful retellers of the news.

THE CHURCH in Today's World

Probe Urban Church Needs

A series of six area meetings in the United States and Canada, dealing with the problem of dwindling urban church membership in the United Lutheran Church in America, was launched in New York by denominational leaders from New York, New Jersey, Pennsylvania, and Maryland.

The nationwide series was authorized by the denomination in October at its 20th biennial convention in Harrisburg, Pa. The convention set up a Department of Urban Church Planning within the Board of American Missions. Dr. Karl S. Henry was named by the board to preside over each area meeting.

Proposals were made at the meeting in New York to train urban group workers for needy churches and to set up seminary programs in urban work. It was suggested that the work be financed, if necessary, by funds that would have gone to suburban projects.

The meeting studied a recent report that disclosed that several Lutheran churches in this area faced a crisis in the immediate future "unless remedial steps are taken quickly." A survey of Brooklyn found that the Church's membership there had decreased 25 per cent in the last ten years, resulting in the closing of some churches.

Among reasons cited for the "blight" overtaking the denomination's churches in large urban areas, particularly in the East and in Chicago, were:

> Lutheran churches have not sufficiently adapted themselves and reached out to the changing urban communities. They have not participated sufficiently in interdenominational programs to meet the situation.

Lutheran churches have had many members and pastors speaking a foreign language—usually German or one of the Scandinavian tongues. The language barrier, sometimes cultural, has been retained too long and parishioners drifted away.

Church-Press-Radio-TV

Perhaps it's the Chicago TV station vs. "Martin Luther" that brought it all to head. Perhaps it is just a growing awareness on the part of the Church of the importance of its public relations. At any rate, from around the country this week come stories of different attempts being made to improve the situation.

• The Congregational Church is conducting two workshops for religious leaders on "public relations techniques." Faculty of the five-day workshops being held in Iowa City, Ia. and New York are religious news editors of newspapers and radio station directors.

• In Columbia, Missouri, 156 clergymen and laymen and women from throughout the state attended a "church news clinic" sponsored jointly by the University of Missouri's School of Journalism and the Missouri Council of Churches.

• Protestant pastors of nine denominations in four states attended the first religious radio and television workshop held in Phoenix, Arizona. The 31 ministers put in a 50-hour week learning broadcasting techniques under the supervision of staff members of radio and TV stations.

• In New York City, Riverside Church filed application with the Federal Communications Commission to set up a standard, 10,000-watt FM broadcasting station to be owned and operated by the parish.

• Roman Catholic leaders took another approach. They designated February as "Catholic Press Month" and held Solemn Mass celebrations for newsmen, radio and television personnel in various parts of the country. Speakers at these masses were Catholic priests in the publishing field.

• Meeting in Washington, D.C., the Southern Baptist Press Association made an appeal for at least 5,000 dedicated Baptist young people to enter newspaper and magazine work, advertising, radio and television by 1964. It is a part of the five-year Baptist Jubilee advance program beginning in 1959.

"MISS STUDENT NURSE"—Marjorie Brasfield of Birmingham, Ala. was chosen "Miss Methodist Student Nurse" in a nationwide contest. The 20-year-old nurse is a senior at Carraway Methodist Hospital in Birmingham. Contestants were judged on the basis of personality, appearance, character, scholastic ability, professional skills, and a written statement of 200 words on "Why I Chose the Nursing Profession."

British Clergy Poor

Many of Britain's clergymen are so poor they cannot buy new clothes for their families or provide them with enough food, a recent survey disclosed. The report prepared by the Rev. Nathaniel Micklem, former principal of Mansfield College, Oxford, embraced ministers of the four other Protestant groups as well as clergymen of the Church of England.

He reported that one minister had not been able to buy his wife a winter coat for 12 years. Another said his teenage boys have gone without coats since they were little more than babies.

A third clergyman informed Dr. Micklem that "our children are not adequately fed, and often rise from the table actually hungry."

According to the Poor Clergy Relief Corporation, a Church of England organization, 6,763 of the 11,387 Anglican clergymen in Britain get less than $1,820 a year, and only 401 have salaries above $2,800. From these salaries they must meet such personal expenses as telephone calls and bus fares to visit parishioners. Some even have to pay rent.

Meal-serving Churches Must Have Licenses

A ruling that churches and other private organizations which serve meals to the public must have restaurant licenses has been issued by the Wisconsin state board of health. It will require payment of a $10 annual license fee and make churches comply with the same licensing and sanitation standards as restaurants.

The ruling was issued after hearings on a petition from the Wisconsin Restaurant Association which claimed that churches and private clubs were giving them unfair competition.

"I think it's a wonderful thing," said the Rev. Herbert E. Zebarth of Milwaukee, president of the Milwaukee County Council of Churches, representing Protestant denominations. "Churches are absolutely wrong when in competition with a recognized business. We must remember the words of Jesus Christ when He drove the money changers from the temple. I don't think we ought to make churches places of business."

Most Roman Catholic parishes, as well as some Lutheran churches, have parochial schools that serve food under the federal school lunch program. These presumably also could qualify for restaurant licenses. Many churches sponsor suppers and sell tickets to outsiders to raise funds for church projects. Twenty-one Catholic churches and the American Legion opposed the ruling in hearings before the state board of health.

A bill sponsored by groups opposed to the ruling is expected to be introduced in the Wisconsin legislature. It will seek exemption for churches and charitable organizations from the state law. Churches which serve food only to their own members are not affected by the ruling.

Church and Campus

These brief items of the past week were some of the news made by the church in the field of higher education:

• A total of $7,000,000 is now available to make Harvard University's Divinity School a "new center of religious learning." Of this total $5,000,000 has just been raised from individuals and foundations; $1,000,000 the Divinity School had previously, and an additional $1,000,000 was provided by the Harvard Corporation from general university funds.

• Suomi Lutheran College's first negro student, Miss Claire Avery of Cleveland, Ohio was elected by the student body as their campus queen. Miss Avery formerly lived in Berea, Ohio, where she came into contact with the Lutheran Church through the National Lutheran Council's ministry to temporary communities.

• The Protestant Episcopal Church has voted in its national council to establish a new theological seminary in Puerto Rico to serve the needs of its Latin American missionary field.

• Muhlenberg College in Allentown, Pa. has installed its first dean of women, Miss Heimtraut Dietrich. Co-education will be introduced in September in this 109-year-old Lutheran institution.

• The Church of Christ has purchased a fashionable estate near Philadelphia to be the home of Northeastern Christian College. The 1,700,000-member Church has 11 other colleges, most of them in the south and southwest.

• A 12-foot bronze statue of Martin Luther, especially designed and made in Germany, has arrived on the campus of Concordia Theological Seminary (Mo. Synod) in Springfield, Ill. and will be unveiled at a spring ceremony.

WCC HEADS MEET—Delegates from various nations are shown at the recent meeting in Geneva of the 12-man executive committee of the World Council of Churches. Left to right: Simon Marantika, general secretary of the Council of Churches of Indonesia; Dr. Josef L. Hromadka, dean of the theological faculty of the University of Prague; Metropolitan James, secretary of the Holy Synod of the Ecumenical Patriarchate at Istanbul, turkey; Dr. Liston Pope, dean of Yale Divinity School, New Haven, Conn.; and Methodist Bishop Sante Uberto Barbieri of Buenos Aires.

Craft Room for Aged

A gift of $550 has been received from the Madison Circuit Brotherhoods by the Sunset Skaalen Home in Stoughton, Wis. to be used for the completion of a craft room for the residents. Plans call for a ceramic kiln, hand and machine tools, weaving looms and other types of hobby equipment especially needed for older people.

Welfare Progress Noted

Reports from the Lutheran Welfare Service of Northern California indicate many increases in activity and services in 1956. The agency took in and spent four times as much money as in 1955. Four full-time staff members have been added, and the staff also includes five part-time workers. A three-week clinical training workshop for pastors is being planned for this summer with the cooperation of Herrick Memorial Hospital in Berkeley, and Pacific Lutheran Seminary, and the Pacific School of Religion. The Rev. A. E. Syverud is executive director of Lutheran Welfare in Northern California.

"Bread of Life" Chosen As Name

The congregation of the deaf and hearing-handicapped in the Twin Cities moved into their new church in Minneapolis on February 10. This congregation assumed the name of "Bethany Church for the Deaf" while meeting at Bethany Church. Since moving into their new building at 2901-38th Ave. S. they have chosen the new name, "Bread of Life Lutheran Church." The name was selected because it is easy for the deaf to lip-read, speak, and sign-read. The Rev. Walter R. Olson is pastor of this congregation. Dedication of the new church is planned for this spring.

Churches

West Allis, Wis.—Mount Hope Church voted unanimously at its annual meeting to proceed at once with the construction of an educational-youth building. It is estimated that the building will cost about $260,000.

Ellsworth, Ia.—The Ellsworth parish has been divided into two parishes: Salem Church, Radcliffe, Iowa and Trinity Church, Ellsworth, Iowa. The Rev. Orville Sanderson is serving Trinity , and Salem is vacant at present.

Shelby, Mont.—The Shelby parish has been divided. The Rev. Olaf Borge will continue to serve St. Luke's in Shelby. Valier Lutheran in Valier, Mont. will be a separate parish and is vacant at present.

Spring Grove, Minn.—Waterloo Ridge Church, the Rev. Edmund Beaver, pastor, was awarded a "certificate of merit" for its community service in 1956 at the Iowa Christian Rural Institute at Iowa State College February 4.

San Luis Obispo, Calif.—Mount Carmel Church, a home mission congregation of which the Rev. Glenn Midthun is pastor, broke ground for the first unit of its church on February 3.

DOUBLE DEDICATION—Two dedication services were held on one day in St. Paul's Church, Manitowoc, Wis. when their newly purchased parsonage and new parish hall were both dedicated for their new use. The parish hall, next to the church, is the old parsonage which was completely remodeled and connected by tunnel with the church basement. The Rev. C. J. Tellekson, vice president of the Eastern district, conducted the rite of dedication for the parsonage at 11 a.m., February 3, and the Rev. A. B. Holland, president of the Green Bay Circuit, conducted a similar service in the afternoon for the parish hall. The Rev. W. A. Hallerud is pastor of St. Paul's Church.

STALLATION—Two new executives in the ELC's Department of Christian Education re installed at an evening service in Bethlehem Church, Minneapolis, on February 20. ey are Dr. Sidney Rand, executive secretary of the department (right) and Dr. C. hard Evenson, executive secretary of parish education. Installing officers were Dr. F. A. iotz (left), president of the ELC, and the Rev. A. J. Tolo, secretary of the Board Education.

People

Dr. C. S. Thorpe is now serving as erim pastor in Trinity Church, Fort orth, Texas since the Rev. J. R. oettum moved to Houston.

The Rev. M. A. Olson of Lakota, Dak., has resigned from his parish re to accept the call to Christine, Dak., effective June 1.

A farewell party was held on Feb- ary 24 for **the Rev. O. A. Hofstad,** o has served for the past eight nths as interim pastor of Oak Knoll urch near Minneapolis. Pastor Hof- d terminated his ministry at Oak oll upon the arrival of the parish's w pastor, **the Rev. Warren Heggem,** o will be installed on March 17.

The Rev. John M. Ness has resigned pastor of Our Savior's Church, rth Amboy, N. J., effective after ster, to accept a call from St. Olaf urch, Fort Dodge, Ia.

News from Oslo, Norway relates that **ester A. Ronning,** Canada's ambas- dor to Norway and Iceland has been appointed high commissioner in India. Mr. Ronning is a brother of the Rev. Talbert R. Ronning of Chicago and a son of the ELC's pioneer missionary in China, the Rev. H. N. Ronning.

The Rev. Elmer R. Larson, who has served the Scandinavia-Farmington parish in Wisconsin for the past 15 years, has resigned to accept a call to the Trinity-Immanuel-Bethany parish in Cashton, Wis., beginning May 20.

The Rev. M. A. Egge, St. Paul, Minn., was elected chairman of the joint committee for the Department of Church Music in the new American Lutheran Church. The committee includes representatives from the three merging Lutheran groups.

Lois Hansing was installed in February as the new parish worker at Clairemont Church, San Diego, Calif. of which the Rev. Clifford Larson is pastor. Miss Hansing came to San Diego from Central Church in Oakland.

Obituaries

Mrs. Josephine Johnson, widow of the late Rev. J. L. Johnson, died February 7 in St. Paul, Minn. Pastor Johnson, who died in 1948, had served parishes in Wells, Delavan and Jackson, Minn., 1903-1919; at Wakonda, S. Dak., 1919-24; and Hayti, S. Dak., 1924-38. In 1938 Pastor Johnson retired, and he and Mrs. Johnson moved to St. Paul where they were members of St. Anthony Park Church. Two sons survive. Memorial services and burial were in St. Paul.

Mrs. Mina Ovrebo, widow of the late Rev. O. J. Ovrebo died February 13 at Bagley, Minn. at the age of 80 years. Born in 1876 in Argusville, N. Dak., Mrs. Ovrebo attended Concordia Academy in Moorhead, Minn., after which she taught parochial school in S. Dakota before her marriage in 1900. Pastor Ovrebo served parishes in Summit, S. Dak., 1900-05; Wolverton, Minn, 1905-09; Aneta, N. Dak., 1909-41. He retired in 1941 and died in 1944. Since 1951 Mrs. Ovrebo has been living with her children. She is survived by two daughters and five sons, one of whom is the Rev. Victor Ovrebo of Bagley, Minn. Services were held in Bagley, Minn., and Aneta, N. Dak., where burial took place.

FIFTY YEARS FOR "PETE"—Valentine's Day was the occasion of a surprise party honoring Peter B. Hovland, who has served for 50 years as director of the choir at Eagle Grove Church, Eagle Grove, Iowa. The Rev. K. R. Torvik (right), pastor of the Eagle Grove Church, is shown presenting a gift to the honored guest as Mrs. Hovland looks on. Many former choir members were present for the party. Marcus Boe, district Choral Union director, presented "Pete" with a Choral Union Certificate of 50 Years of Service and a diamond studded Choral Union pin.

European Work Camp

Eight Pacific Lutheran College students will be among the 24 ELC Leaguers who will go to Norway this summer for an international work camp sponsored by the Young People's Luther League. The PLC students are Charles Donhowe, Ruth Hansen, Linda Hurd, Larry Johnson, Gary Malmin, Joseph Myers, Jannette Olson, and Roy Tribe.

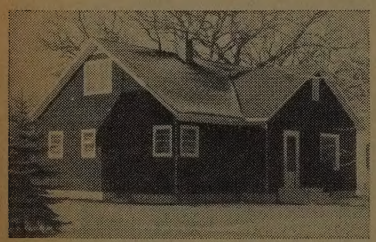
Ole to Teach in Germany

A St. Olaf college senior will begin collecting travel stickers this summer as she leaves Minnesota to teach in Germany on an education scholarship.

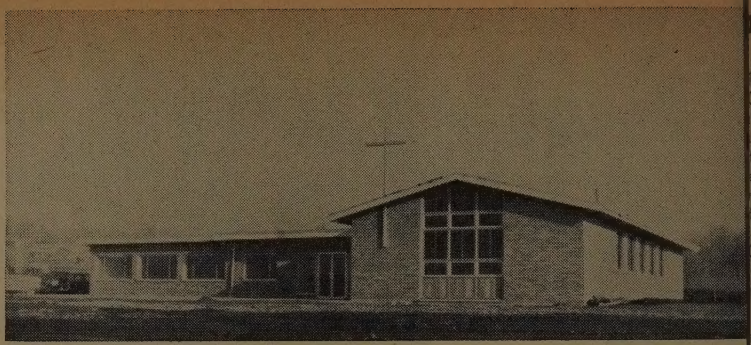
Barbara Ide, daughter of the Rev. and Mrs. Fredrick Ide, rural Osage, Iowa, was elected by her class to continue a nine-year-old college tradition of promoting American goodwill in Germany. Her duties at the Martin Luther Schule will include high school English classes and outside seminars on American living for adults in the village area. The Rimbach teacher's influence extends beyond her classroom because she is usually the only American in the sparsely populated area, and villagers see life in the United States through her teaching. The village of Rimbach is slightly northeast of Heidelberg.

Academy Honor Students

Three seniors at Augustana Academy, Canton, South Dakota have been commended by the National Merit Scholarship Corporation for distinguished performance in its nation-wide search for students of unusual ability. The students honored are: Vergene Carlson, Hudson, S. Dak., David Nelson, Appleton, Minn., and Lois Olsen, Fairview, S. Dak.



MINNESOTA PARSONAGE—This three-bedroom parsonage has recently been completed by the members of Faith Church, St. Charles, Minn. The Rev. Philip A. Gangsei is pastor of this two-year-old congregation with 155 members.



NEW WASHINGTON CHURCH—Christ the King Church in Snohomish, Wash. w dedicated on December 2, the first anniversary of the beginning of services in the tow The chapel section of the first unit seats 400. Cost of the project was $40,000. This n parish, of which the Rev. O. R. Kleppe is pastor, now numbers 257 members.

Graduate Award

Kenneth C. Bailey, assistant professor of philosophy and psychology at Concordia College, Moorhead, Minn., has been granted a teacher study grant from the Danforth Foundation of S Louis, Missouri. The grant, which sufficient to allow Mr. Bailey to full-time graduate work, is for eleve months of continuous study. The stud will be made at the University of Mi nesota in the field of philosophy religion. Mr. Bailey is a graduate St. Olaf College (1950) and receive his M.A. degree in philosophy fro the University of Minnesota in 195 He taught at Waldorf College duri 1951-1954 and has been a memb of the Concordia faculty since 195

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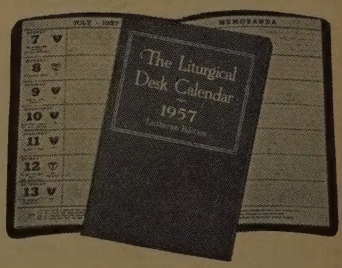

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Wanted in a Lutheran Day School in Calif. dedicated Christian school teachers for kindergarten, 2nd, 5th & 6th grades & Jr. high teachers for social study, boys' physical ed, coaching, language arts classes. 503-19F

Responsible man with two small sons would like to have a permanent housekeeper. 503-20F

Dietician & Director of Halls needed in a college in Northern Montana. Salary is open. Work to begin next fall. 503-21F

Full time parish worker in large S Minn. Lutheran Church. Some office work required, mimeographing & typing. College training preferred but not necessary. 503-22F

Doctor wanted in village of 1000 pop. Large rural area; Lutheran church. Office available. Approx. 20 miles from several large hospitals. 503-23G

Wanted a man to develop a strong Christian youth program in a south Minneapolis ELC Church. Must have a degree (college) or an equivalent thereof in experience. Give qualifications & background when applying. 503-24G

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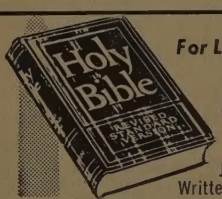

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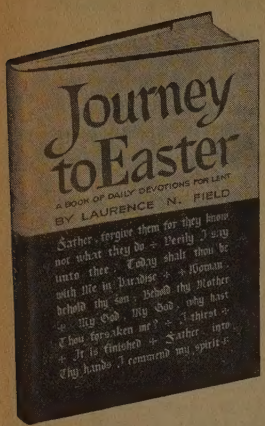

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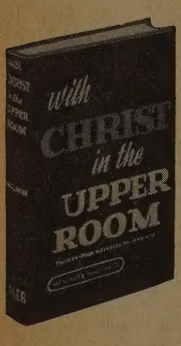

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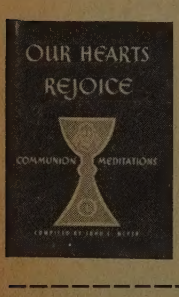

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- ☐ Protestant Preaching in Lent
- ☐ The Gospel We Preach
- ☐ Consider Him
- ☐ Life Victorious
- ☐ Our Hearts Rejoice
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